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in Egypt is worthy of emphasis as showing the way in which the literatures and institutions of the Oriental world were carried throughout its whole extent and therefore must be reckoned with in estimating the civilization of any particular area or people.

Would not a full appreciation of the significance of the presence of a fully equipped Yahu-temple in Egypt, as shown by these same papyri, have made it safer to interpret Mal. 1:11 (p. 278) as referring to sacrifices in Jewish temples throughout the pagan world rather than as expressive of an absolute, clearly thought through monotheism?

It is ungracious, however, to ask for more when we are given so much. An immense amount of labor has gone into the making of this book, and every student of Hebrew life and thought will find occasion to be grateful for the aid here furnished.

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NEW BOOKS ON EARLY CHRISTIANITY

Three books of note dealing with the history of early Christianity have recently appeared. One of these is the concluding volume of Johannes Weiss, *Das Urchristentum*,¹ another is a group of five popular lectures by Kirsopp Lake,² and the third is the initial volume in a projected series of elaborate studies edited by F. J. Foakes Jackson and Kirsopp Lake.³

Professor Weiss of Heidelberg died on August 24, 1914, less than a year after the publication of the first part of his book. But at that time the undertaking had progressed so far that it was found practicable to have an editor complete the work as originally planned. In the matter of actual composition pages 555-672 come from the hand of the editor, but his task has been done so well that probably no reader will feel any break in continuity or any lessening of interest in passing the point where the pen was dropped by the author and taken up by the editor.

As originally designed, this history of early Christianity aimed to be a semi-popular presentation embodying the results of years of scientific

¹ *Das Urchristentum*. Von Johannes Weiss. 2. Teil: Schluss. Nach dem Tode des Verfassers herausgegeben und am Schlusse ergänzt von Rudolf Knopf. Göttingen: Vandenhoeck und Ruprecht, 1917. x+417-681 pages. M. 11.10.

² *Landmarks in the History of Early Christianity*. By Kirsopp Lake. London: Macmillan, 1920. x+147 pages. 8s. 6d.

³ *The Beginnings of Christianity*. Part I: The Acts of the Apostles. Vol. I. *Prolegomena I: The Jewish, Gentile and Christian Backgrounds*. Edited by F. J. Foakes Jackson and Kirsopp Lake. London: Macmillan, 1920. xi+480 pages. 18s.

investigation. Like every book treating of Christianity in the first century, the life and religion of Paul furnish the chief theme and claim the bulk of the space. It is in this portion of the subject that the author is at his best. He knows how to study Paul, not merely as a theologian, but as a living and acting individual whose religion was a product of contacts with a real world of immediate experience. Account is taken of his debt to both his Jewish and his gentile environment. Various and complex factors are recognized as entering into the making of the Christian apostle, but all these heritages are thought to have been fused into a unity through Paul's own personal religious experience and ethical sincerity.

Professor Lake's *Landmarks* consists of the Haskell Lectures delivered at Oberlin in 1919, and is in substance only a popularization of the section on "Primitive Christianity" in the larger work on *Beginnings*. Therefore his contribution to the subject in hand may be ascertained sufficiently from an examination of the latter volume.

The plan of the series as announced by the publishers assigns three volumes to the interpretation of Acts, as follows: I. The Jewish, Gentile, and Christian Backgrounds; II. Literary Criticism of Acts; III. Text and Commentary. The first main division of Volume I is given up to a description of the Jewish world of early Christian times. Professors Jackson and Lake, writing jointly, give an account of Jewish political history, Mr. C. G. Montefiore writes a characteristically scholarly and well balanced chapter on the "Spirit of Judaism," to which the editors add a survey of varieties of thought and practice in Judaism and a sketch of Jewish life in the Diaspora. The salient features of Jewish history, particularly in its religious aspects, are set forth compactly but clearly and in terms of the latest results of scientific research. Now and then a novel interpretation is put forth, as when it is suggested that according to Josephus, John the Baptist at first addressed himself only to ascetics (p. 102), or that it is incorrect to apply the term Zealots to the followers of Judas of Galilee who were called by Josephus adherents of the "Fourth Philosophy." Yet it is conceded that Judas propagated the "doctrines afterwards adopted by the Zealots in 66 A.D." (p. 12).

The gentile background for a study of Acts is presented in two sections, one by Professor H. T. F. Duckworth of Trinity College, Toronto, on the Roman system of provincial administration, and the other by Professor Clifford H. Moore of Harvard University, on life and thought within the Roman Empire. Each essay is the work of an expert and is concerned with a topic of prime importance for the interpretation of Acts. Professor Duckworth gives an array of pertinent information

regarding the essential features of the provincial system of government under which Christians lived in gentile territory. Fortunately, the operations of the *concilia*—a subject too often neglected by students of early Christianity—have been described with some detail. This information is especially valuable for an understanding of the history of emperor-worship and the relations of Christianity to the Roman government.

Professor Moore has not been so happy in the selection of topics directly contributory to the interpretation of Acts. His comparatively lengthy account of the philosophies of the period is in itself excellent but rather remote from the interests of those Christians whose life is reflected in the Book of Acts, except perhaps chapter 17. A few valuable pages are devoted to an exposition of the mystery religions, but the chapter is not an adequate introduction to the dominant religious interests and activities that made up the everyday experiences of the common man in those particular gentile circles from which the Christian movement drew its converts during the early decades of its history.

In the third main division of the book, under the title "Primitive Christianity," the editors jointly write four chapters dealing, respectively, with (1) the career of Jesus, (2) the work of the disciples in Jerusalem and the beginnings of preaching among Gentiles, (3) the growth of speculation on the subjects of the spirit, the church and baptism, and (4) Christology. One distinctive phase of these chapters is a disposition to distrust that interpretation of Jewish messianism and eschatology of which Schürer and Charles are the best-known modern representatives, and to incline instead toward that type of opinion expounded by J. Klausner in his dissertation, *Die messianischen Vorstellungen des jüdischen Volkes im Zeitalter der Tannaiten*. Perhaps limits of space prevented a sufficiently elaborate display of evidence to effect a convincing solution of so moot a problem, but to have the question opened anew may prove well worth while. It is interesting to note the drift away from the view, current among the modern "eschatologists," that Jesus identified himself with the Son of Man of Jewish apocalyptic writings, or in fact that he claimed messiahship for himself in any sense of the word (p. 283).

As a whole, this book is always stimulating, and if sometimes more interesting than convincing, it is probably only what good "Prolegomena" should be—an accurate statement of matters no longer open to question and an arresting presentation of debatable issues. The appearance of future volumes in the series will be eagerly awaited.

Perhaps it is not out of place in these days of the high cost of printing to congratulate the publishers upon the pleasing form of the book. The

attention of the proofreaders should be called to a particular typographical error four times repeated in the citation of authorities (pp. 277, 298, 325; *Landmarks*, p. 20), the promise of a bibliography (p. 81) to appear at the end of the volume is not fulfilled, and apparently the sub-heading on page 171 should be carried into the margin. But all in all the volume is a delight to the eye.

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JUDAISM, CHRISTIANITY, AND MOHAMMEDANISM

With the appearance of the second volume¹ George Foot Moore's *History of Religions* is now complete. The promise of the first volume is more than fulfilled. To speak in superlatives about a book which one enjoys greatly is a strong temptation, but to yield to the temptation in this instance would appear to the reviewer to be a distinct weakness. It is one of those rare productions of the restless modern press, a masterly book; its pages are replete with evidences of many years of keen and diligent labors; it exhibits especially in its first two sections which are of greatest interest to us in that they are powerful factors in our own little corner of the world, a fullness and security of grasp rarely attained.

He who seeks fundamental information about the rise and growth of the great forces called Judaism and Christianity, from dim antiquity down to the confusing complex of the most modern world, cannot do better than to begin with this book. Packed with information, as every page is, the reading is nevertheless smooth and of unflagging interest throughout. The space at the author's disposal restricted him necessarily to clear and concise statement of essentials only, and he has never once yielded to the dangerous, if scholarly, temptation to stray into alluring bypaths. In other words, to the reviewer's mind most of what is essential is here found and little or nothing that is not essential.

Not much that is new is said on the earlier phases of Hebrew religion and Judaism, but what could safely be placed in such a compendium has for the most part found its place. Luckenbill's "On Israel's Origins," (*American Journal of Theology*, XXII [1918], 24-53) and J. M. P. Smith's "Southern Influences upon Hebrew Prophecy," (*American Journal of Semitic Languages*, XXXV [1918], 1-19) probably appeared too late for use; otherwise the coming to maturity of a new

¹ *History of Religions*. II. Judaism, Christianity, Mohammedanism. By George Foot Moore. New York: Scribner, 1919. (International Theological Library). xvi+552 pages. \$3.00.